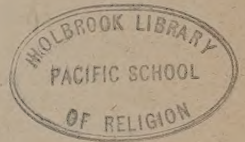


# The AMERICAN FRIEND

[MAY 8, 1952]



The Executive Committee of "Quaker Men," which convened at Quaker Hill in April to review and plan Five Years Meeting men's work. Left to right (first row): Jesse Parshall, treasurer, Indiana; Glenn Switzer, president, California; Merritt Murphy, secretary, Western; Ezra Pate, North Carolina. (Second row): Emmet Frazer, Baltimore; R. Ernest Lamb, representing "Quaker Men" in the field; Russell Heaton, New York; Arthold Latham, representing Wallace Jackson of Iowa; Clayton Terrell, Wilmington.

## Quaker Men--A Growing Movement

By Merritt Murphy

AN infant born during the session of Five Years Meeting in 1950 is growing up. It is the organization of Friends men.

During the Five Years Meeting sessions the exciting and challenging idea of enlisting the manpower of Quakerdom for a program of Christian concern and action was endorsed and an executive committee consisting of representatives from each Yearly Meet-

ing was appointed to select a name, adopt a constitution and provide a program.

All three responsibilities were completed by the executive committee in session at Quaker Hill, April 25 and 26.

After much deliberation the name, "Quaker Men," was selected as being the most appropriate among the many suggestions considered for this organization that has been designed to offer

(Continued on inside cover page)



## QUAKER MEN

(Continued from cover)

channels for Christian faith and service to all men of Quakerdom, and to assist and strengthen local Meeting and Yearly Meeting organizations of Friends men.

Purposes of the organization are defined by the newly adopted constitution to "give Friends men and boys a strong organization attracting their interest and loyalty and providing them with opportunities for deepening their spiritual lives and experiences, for expressing and putting into action Christian concerns, and for entering an appealing and challenging program of Christian service.

### OBJECTIVES

Objectives of Quaker Men are:

1. To seek daily Christ's way of life; to bear witness to this way of life in business dealings and in social contacts; to engage in definite Christian service.
2. To study and become familiar with the Society of Friends, its organization and its doctrines; and to cooperate in its program.
3. To challenge men and boys to a personal commitment to Christ.
4. To develop Christian fellowship among men in the Society of Friends by promoting Christian understanding.
5. To cooperate with other units of Quaker Men in the promotion of local, Yearly Meeting and general projects of Christian service.

Membership in Quaker Men is open to "all men and boys who desire to join in a program of Christian concern in the local Meeting, community, state, nation and world," as stated by the constitution.

Quaker Men charters will be issued to local Meeting or Quarterly Meeting men's groups when they meet certain organization requirements. These are: the election of officers, the appointment of program and project committees, and the establishment of a definite meeting time.

The organizational structure of Quaker Men was kept as simple as possible.

The Executive Council will consist of a representative from each Yearly Meeting, chosen by the men's organization in the Yearly Meeting prior to each Five Years Meeting. If a Yearly Meeting does not have a men's organization, the representative is to be appointed by the Yearly Meeting Executive Council or equivalent body.

The Executive Council representatives will take office at Five Years Meeting and will serve for five years. During each Five Years Meeting session they will elect a president, two vice presidents, a secretary and a treasurer from among their ranks, each to serve until the next Five Years Meeting.

The duties of the Executive Council are to direct the organization of local Meeting units, provide them with program materials and service project ideas, and in general stimulate the men's program.

Official organ of Quaker Men is THE AMERICAN FRIEND, which will carry news and activities of the organization and monthly program and project suggestions.

International conferences of Quaker Men are planned midway between Five Years Meetings, and dinner meetings will be held during Five Years Meeting sessions, when new Council officers will be installed.

### FIRST INTERNATIONAL CONFERENCE

The Men's Extension Movement in California Yearly Meeting has invited Quaker Men to hold their first international conference in California in the spring of 1954 at the same time the United Society of Friends Women has a conference there. The invitation was accepted unanimously by the Quaker Men Executive Council, and plans are being developed for a great gathering of Quaker Men for the first time in history.

An achievement program has been incorporated in the organization of Quaker Men. It provides for achievement points to be awarded local units for projects of Christian service and action in the local Meeting or community. Any unit earning five or more

points in a calendar year will be designated an Honor Unit for that year and will receive a Quaker Men Honor Certificate of Achievement.

Any local group of Friends men interested in becoming a charter unit of Quaker Men may obtain additional information by contacting the secretary, Merritt Murphy, Carmel, Ind.

(Turn to page 163 for monthly Quaker Men column)

## 1953 AMERICAN YOUNG FRIENDS CONFERENCE GOES TO GUILFORD COLLEGE

The Planning Committee for the American Young Friends Conference met at Quaker Hill April 25 and 26 with Christina Baldwin of Western Yearly Meeting as chairman.

After carefully considering seven invitations for the Conference, the Committee approved accepting the invitation of Guilford College. The dates for the bi-annual conference were set for August 29-September 4, 1953.

Christina Baldwin was appointed as co-ordinator for the conference, John Sexton as program chairman, John Haworth as treasurer, and Byron Branson as local arrangements chairman. Publicity and finance committees were also appointed.

An invitation to all Young Friends of the world is to be prepared to be presented at the International Young Friends Conference this summer in Reading, England.

The Planning Committee will meet again in October to decide upon a theme for the conference and to consider invitations to conference speakers, discussion leaders and resource leaders.

The following Young Friends attended this Planning Committee meeting: Christina Baldwin, Erika Zintl (Baltimore), Jane Ott (North Carolina), John Haworth (Philadelphia), John Sexton (Baltimore), Wilmer Strattor (New York), John Marshall (Western), Byron Branson (North Carolina), Thomas Wetherald (Baltimore), and David O. Stanfield (Wilmington).

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# Editorials . . .

## On Church Building

AS these words are being written, the members of AS Boards and other functioning groups of the Five Years Meeting of Friends are meeting in Richmond, Indiana, for their annual meetings. These gatherings, together with those of other related groups, compose a list of meetings that began April 17 and conclude April 29 with the sessions of the Executive Council of the Five Years Meeting.

### CREATING FELLOWSHIP

The list of these meetings appears elsewhere in these pages. These departments give clear evidence that the Five Years Meeting is not only an assembly of Friends convening every five years, but is also a year around, day by day program functioning in several channels of fellowship and service. Its "headquarters" is at Richmond, Indiana. Its body with blood stream, nerve and sinew is not at Richmond alone, but in every Meeting composing the Five Years Meeting. If this body is infused with spirit and concern, then indeed it becomes a living body, reacting, responding, serving.

The greatest handicap which the Five Years Meeting faces is its vast distances—stretching from California to Kenya East Africa, on the world level, and from the Atlantic to the Pacific on the National level. The relatively small size, in terms of membership, in our body means that many Meetings are isolated by distance. Even the Yearly Meeting relationship in a given area can hardly bridge these distances. Literature can cross spaces, but it can never carry the spiritual contagion which living, spirited meetings of persons can convey.

### THE LOCAL MEETING

The basic principle in our churchmanship is the strengthening of the local church or Meeting. There are our roots, indeed *there we are*. The local Meetings are the Yearly Meeting, the Five Years Meeting and the Society of Friends in the world. It is the Meeting and the Meeting for Worship which is the artesian life center. If the springs die, the stream does not flow. It is in the local Meeting that fellowship has vital personal meaning. It is in the Meeting that leadership for the future is found, encouraged and trained. This basic emphasis on serving the local Meeting is important, yet it is the hardest part to accomplish from the national level. All of us believe it, yet find it difficult to implement our faith. We must seek ways to shorten our distances by personal visits, by conferences and by literature.

### MAINTAINING BALANCE

Another problem of building is that of *balance*. Whether in the local Meeting, Yearly Meeting or Five Years Meeting, there is always the question of giving to each concern or each part of a program its relative

support. This is never an easy problem. In any Meeting, there will always be a person or persons who have a special and consuming interest in one phase of the work, while other aspects of the program receive little attention. How to create concern for all phases of this work without stifling others is the question. It is also a problem in Yearly Meetings and in the Five Years Meeting.

All church work may be divided roughly (very roughly) into two aspects—home cultivation and outreach. Of course there is no clear line of division between them, and such a line as once existed is now rapidly dimming. Take, for instance, missions—at one time missions were "foreign" both in thought and plan. Taking our thought forms from the field of commerce, "missions" was a form of "export"—though spiritual, to be sure. The groups involved were "sending" and "receiving" groups.

That concept is not wholly untrue to the facts today, but it is not the concept under which we try to work. Now we think of "missions" as church building—as the creating of a Christian fellowship—and we do it both at home and abroad. We want the church, with our encouragement, to rise out of the hearts of people in whatever country they live.

Missionary work is not a self-contained operation carried on within walls of its own. It is, if rightly fostered, filled with evangelism, Christian education, training in peace and public morals, and the full range of thought and action which it takes to make a Christian, functioning body.

*Church building is indivisible.* Divide it, isolate parts of it, and you insulate it. If it is insulated, it languishes spiritually, for the life blood that feeds a balanced body is lessened. It is not possible to determine what a perfect balance is, but to ignore the need for it is fatal.

This balance, in terms of the Five Years Meeting, is between cultivation of the local Meetings on the one hand and, on the other, the service those Meetings render jointly through the Yearly Meeting and the Five Years Meeting departments. Both are essential. We are doing ultimate damage both to our outreach services and to home cultivation if we neglect either.

Certainly no one department of work settles neatly on one side of the line or the other. They are interdependent like the branches of a vine, and all of them are essential to the health of the body. Evangelism, Christian Education, Peace and Social Concerns—these also and others are essential parts.

### ON COSTS AND SERVICES

All of these functions or services finally are reckoned in terms of needed support—in dollars as a medium of exchange. In a sense these spiritual services are "on the market." They are on the market of ideas which ask for our attention and interest.

They compete in the hearts and minds of Friends



for a genuine part of our devotion. In a budget they sometimes look like dollars, but they are not. They are much more—they are people through whose lives we invest in the kingdom of God.

If these persons are needed for the work we are doing, are they ever “overhead expense”? Is a pastor, an office secretary, a missionary or a staff member who is required to carry on a general service to be thought of as a kind of nuisance cost or “overhead expense”? Indeed not—not if they are needed. In fact, there is a real sense in which *people are the service we render*.

#### NO SERVICE WITHOUT PEOPLE

There is no service without them. The only question is who is needed and whether there is “value received” in service terms, from the persons employed. There can be inefficiency, waste, or other problems to be corrected in local, area or national work, but persons are never “overhead” (mere cost) if such persons

are needed as channels of service to yet other persons.

The Five Years Meeting of Friends, with its spread of membership and services from the Pacific Coast to the Eastern shores of Africa, requires a large measure of holy imagination as well as information to make us sense the personal fellowship in what we are doing. As we are exhorted to love God, in his name and spirit we discover that there are others, “whom having not seen we love.”

If we are fully devoted to Christ and his kingdom in the hearts of men, we can, with joy, face our common program. In our United Services Budget, we can sense a heart beat, for these services are in the life current where men and women, boys and girls with their pains and defeat, their joys and aspirations, their sins and their redemption are involved. All of these lie out before us calling not first of all for money but for understanding, consecration and response which will release the necessary finances for our work.

E. T. E.

### Christian Experience in the Home

## The House Beautiful

By T. Eugene Coffin

WHERE is a man's home? Is it in a few feet called a lot where he raises four walls and burns a fire to cook his meals and warm his family against the cold? A man's home is not in walls of stone or wood. It is in his heart, or nowhere.

Yet, home seems to be the hardest place for a man to live his religion. If he does not begin there, however, his religion counts for little elsewhere. The reason? Home is the place of the most sacred relationships. Home is the place where the common things either become a drudge or a mirror to reflect God's Glory. Home is the most likely place for faith to be nourished. Home religion is the best test of the reality of Jesus Christ in contemporary life.

The Scripture, Luke 8:26-40, illustrates Jesus' emphasis on starting a new life—at home. The account tells of the demon-possessed man of Gadara and his contact with Christ. Briefly stated, here was a man who had been deranged for a long time, so bad at times that he needed to be chained, naked, and one who made his home in the tombs. When he met Jesus on the shores of Galilee, the result of coming face to face with Him was a complete cure. Deranged, now “in his right mind”; naked, “now clothed and sitting at Jesus' feet”; homeless, now “received gladly into his home.” Jesus restored the man to his sanity, his modesty and his family. And the Bible says the man “published throughout the whole city (home town)

*The “Alamitos Story,” told in the February 28 issue of this journal, introduced T. Eugene Coffin, the minister of that thriving church enterprise in California. Here he depicts another structure, a companion piece to the church building—The House Beautiful.*

how great things Jesus had done unto him.”

Immediately upon his miraculous cure, our Gadarene friend had expressed his desire to stay with Christ; presumably to go where ever he went, and witness more miracles in the life of the people of Galilee. But Jesus' commission to him was “Return to thine own house and show how great things God hath done unto thee.” Christian experience must first be tested and proven at home.

#### THE CHRISTIAN FAMILY

We have the high calling to build a Christian home in the hearts of our children. Communities everywhere are wrestling with the problem of Juvenile Delinquency. Many communities are facing a real test at home in the rapid increase of homes and families. We must realize that delinquency is not caused by the people who move in, so much as by the circumstances which arise when large numbers move in in a short space of time. Let us, as much as possible, anticipate those circumstances, be prophetic in our praying and planning, and establish a pattern of

home and community life, including adequate recreation facilities and program, that will reduce to a minimum the possibilities of delinquency.

There is a difference in our family structure now from that of fifty years ago. We are becoming more urbane. Now the home is built on merely the marital relationship, where as once it added the purpose of perpetuating the family name and fortune. It used to be that several age levels lived together under the same roof. Now our children grow up in a home dominated by people twenty-five years their senior, run with their own age group at school, and know very little about fitting into society as a whole. Someone recently said, “When I was a child I grew up in a society in which only adults counted; now that I am an adult, I live in a society in which only the children count.” Such strains on our social life make it imperative to obey Christ's commission, “Go to thine own house, and show how great things God hath done unto thee.” God can sweeten our family relationships.

A Christian home in the hearts of parents and children produces the House Beautiful. It contains parents who have a capacity to love. Parents who have a wholesome attitude toward their work and toward their neighbors. Such a home contains parents who are not too overburdened by anxiety; parents who are consistent in their discipline and consistent in their love; par-





A Christian Home  
in the hearts of  
parents and  
children produces  
the House Beautiful

Photo by  
Wm. Merton Scott

ents who reverence God, who worship Him, and inspire their child to worship; parents who are not too proud to acknowledge their sin, and humbly accept Christ as their Savior; parents who are wise enough to allow the Holy Spirit to fill their lives with God's purifying, pervasive love. Children are quick to reflect the feelings and attitudes of mother and father. "Go to thine house and tell how great things God hath done unto thee." That makes the House Beautiful.

#### THE HOUSE BEAUTIFUL ILLUSTRATED

Ian McClaren tells the story of an ingenious lad, just arrived from the logical seminary, in his first pastorate. His maiden aunt, his only loved one, helped him settle in the parsonage and made ready to be his counselor as well as housekeeper. When Friday of that first week came, he shut himself in his study to prepare that great sermon, his first in the new Church. Since he had enjoyed the honor of a scholarship, surely he was expected to produce a splendid discourse. He would quote certain theological positions and back them up by quotations from eminent scholars. Yes, he would measure up on that first Sunday.

His aunt, a saint of God, who had a firm grasp of truth and a tender faith, was troubled. She remembered a time five years before when this boy, only 19, was broken hearted, kneeling at a bedside, shaking the bed with his sobs as he listened to his mother saying, "good bye." "Don't break your heart, son, this is God's will. One more wish, son. If God calls you to the ministry, the first day you preach, say a good word for Jesus. I'll hear you and be satisfied." With that she was gone.

Five years ago, and his Aunt wondered if he remembered. He saw that she was troubled, and asked her if she was afraid of his theology. "No," she said, "I believe you will preach the Truth." "Then what's the matter?" "I am thinking about Sunday and the sermon. It will be a great day. People

at church will be looking to you for God's Word. Some will not have been to Seminary like you. All will have had temptation; some with very hard days behind them. Others with difficult decisions before them. They need a clear word of comfort, son. Show them the way everlasting. Say a good word for Jesus."

His face whitened at the last sentence, and he went to the garden for a while. Then back to his study where his "great sermon" lay on his desk. He crushed it in his hands and threw it in the fire. A peace settled on his soul, and he prayed.

The next morning was Saturday, and following breakfast, he went to the study to prepare anew. He heard his aunt go to her room; he knew it was to pray for him. The sermon done, he felt as though a great burden was gone. Sunday came, his first in the pulpit and the subject of his sermon was Jesus Christ. All who listened felt the Presence of God, as the young preacher spoke of Him as the best lover of every human soul; described his face full of tender patience; pointed to His outstretched arms, inviting old and young, "come unto me all ye that labor and are heavy laden, and I will give you rest." Parents, sons, daughters, all felt The Presence in the midst, and some wept quietly, others prayed, and all were blessed.

After the service, not a word was spoken until the aunt and young preacher reached home. Then she said, "Your Mother heard every word and is satisfied. That was her sermon."

Only when we talk from experience with Jesus are we able to convey to others His Love and Power. "Go home and tell what great things God hath done for you." We ought to talk about Jesus as naturally as we do our best friend. Your home is "The House Beautiful" when it is filled with rejoicing, praise—gladness and relying on God. For the home is in the heart, and when Christ dwells there, the House is Beautiful!

## AMONG THE BOARDS AND COMMITTEES

The annual sessions of the Boards, Committees and related bodies of the Five Years Meeting, gathering recently at Richmond, Indiana, included fifteen groups meeting over a period of twelve days. These meetings offer evidence that the Five Years Meeting in its working fellowships is more than the gathering of representatives every five years in Richmond. It is more than a headquarters with staff members.

In order of their sessions, though many of them overlapped, the following bodies convened to review and plan the work of Friends in which the Five Years Meeting is interested:

The Board on Peace and Social Concerns.

The Associated Executive Committee of Friends on Indian Affairs.

The United Society of Friends Women, Executive Committee.

The Friends World Committee and the Friends Fellowship Council.

The Board of Missions.

The Board on Christian Education.

The Publication Board.

The Young Friends Conference Planning Committee.

The Finance Committee.

The Men's Extension Movement, Executive Committee (now "Quaker Men.")

The Building Committee for the new central office building.

The Trustees of the Five Years Meeting.

The Board on Evangelism and Church Extension.

The Central Committee of the Executive Council.

The Executive Council of the Five Years Meeting.

These representatives from our several Yearly Meetings have now returned home to be personal channels of those significant meetings in their own local and Yearly Meeting relationships. Friends should feel free to call on them for report and sharing of information on the work of the Five Years Meeting.

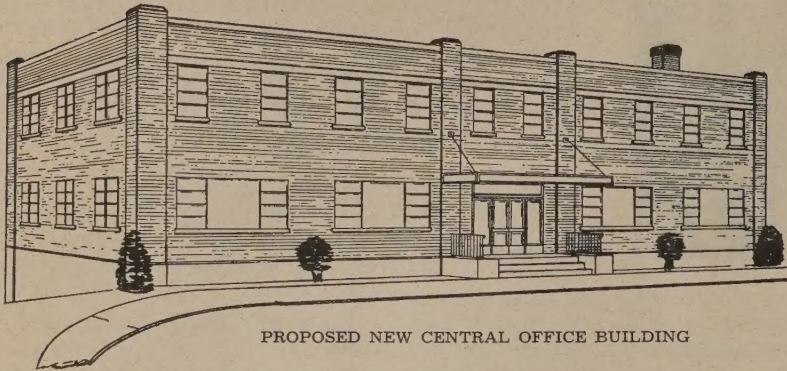
## BUILDING COMMITTEE AND TRUSTEES MEET TO REVIEW PROGRESS

The Building Committee and the Trustees met in joint session on April 26 at Quaker Hill to review progress on funds for the new central office building. They were greatly encouraged with the definite progress made. Their meeting will be further reviewed in the next issue of this journal.



# A Friendly Faith That Lives

By R. Ernest Lamb



PROPOSED NEW CENTRAL OFFICE BUILDING

A century ago, Frederick W. Faber composed the words of a well known hymn, "Faith of Our Fathers, Living Still." It appears in most of our standard hymnals today. It may well be that his special thought and emphasis was directed toward the eternal foundation truths, on which the Church of Christ is built. We willingly share in such a testimony to the Faith that makes us Whole.

Just now let us consider some evidences of present day faith associated with the action taken by Friends of the Five Years Meeting to construct a new Central Office at Quaker Hill, Richmond, Indiana. The twenty-five Friends who made the first payments to the building Fund, represented, in the order of listing, the following Yearly Meetings: New England, Baltimore, Iowa, Western, Nebraska, New York,

Indiana, Wilmington, Cuba and California. Their donations ranged from \$5 to \$1,000, but all evidently were possessed of a faith that the project would carry through. It was something Friends had agreed to do and the donors had confidence it would be done.

Since these initial contributions were received, thousands of Friends, either individually or through their Monthly Meetings, have expressed a like confidence and willingly demonstrated their desire to share. This is more than simply a faith that the building will be constructed. It is a faith in the far-flung fellowship of Friends that, for want of a better name, we call the Five Years Meeting. It demonstrates faith in the value of working together, whether in Missionary labors in distant fields or our endeavor to share the Message of Christ with those nearer home. A united

testimony for righteousness and peace is felt to be definitely more effective than any action a local unit might make alone. Fifty years of fellowship as a Five Years Meeting, has demonstrated in many ways that our faith in one another and in the fruits of our united ministry has been richly rewarded. In like faith we look forward.

As reported to the Executive Council of the Five Years Meeting, we now have in cash and promised subscriptions, some \$89,448.80 toward the goal of \$150,000 which Friends hope to raise. Since we believe such a report will provide not only information but inspiration and encouragement, we are listing below the names of churches or meetings that, as of this date, have indicated through gifts received or Monthly Meeting action, their willingness to share. Those marked with a star have declared their intention of sharing 100%. No reflection need be attached to meetings that are not yet listed since some sections of the field have not yet been visited. We are pleased to be able to state that only two meetings, with a combined membership of less than 150, have indicated their inability or unwillingness to make any financial contribution. We would suggest, however, to readers of THE AMERICAN FRIEND that if you feel that your meeting is slow in responding, appoint yourself a committee of one to bring the matter up at next Monthly Meeting and propose that action be taken. No meeting has been asked to assume more than its proportionate share, though some have voluntarily gone "over the top." Figuratively speaking, a pile of bricks, commensurate with the size of the meeting, has been assigned to each group. No meet-

Alda, Nebr.  
Alhambra, Cal.  
Amboy, Ind.\*  
Amo, West.\*  
Antioch Chapel, Ind.\*  
Archdale, N. C.\*  
Asheboro, N. C.\*  
Baltimore, Balt.\*  
Berwick, N. Eng.  
Bethel, Balt.  
Bethel, Ind.\*  
Bethesda, N. C.\*  
Black Creek, Balt.  
Bloomington, West.  
Blue River, West.  
Bluff Point, Ind.\*  
Brooklyn, N. Y.  
Caesar's Creek, Wil.\*  
Cadiz, Ind.\*  
Carmel, West.\*  
Cedar, Ind.\*  
Center, Ind.\*  
Center, West.\*  
Central City, Neb.  
Central, High Point, N. C.  
Charity Union, Ind.\*  
Chester, Wil.  
Chicago, West.\*  
Cincinnati, Wil.\*  
Citrus Heights, Cal.  
Collins, N. Y.

Corinth, Balt.\*  
Deer Creek, Balt.\*  
Deer Trail, Neb.\*  
Denair, Cal.  
Denver, Neb.  
Des Moines, Iowa  
Dover, Wil.\*  
Dublin, Ind.  
East Whittier, Cal.  
Empire, Neb.\*  
Evanston, West.\*  
Fairfield, West.\*  
Fairmount, Ind.\*  
Fairview, Wil.\*  
Fall Creek, Wil.\*  
Falmouth, N. Eng.  
Farmer's Inst., West.\*  
Farmland, Ind.\*  
Farr's Chapel, Wil.  
57th St. Chicago, West.  
Fishertown, Balt.  
Florida Ave., Balt.\*  
Fountain City, Ind.  
Friend's Chapel, West.\*  
Friend's Chapel, Ind.\*  
Friendsville, Wil.  
Georgetown, West.\*  
Glens Falls, N. Y.  
Glenwood, N. C.\*  
Goldsboro, N. C.\*  
Goose Creek, Balt.\*

Green Plain, Ind.\*  
Greensboro, N. C.\*  
Graham, N. C.  
Gray, West.\*  
Hadley, West.\*  
Harmony, Neb.  
Hartford, N. Eng.  
Hazel Dell, West.\*  
Hemlock, West.\*  
Highland, Wil.\*  
Hopewell, Balt.  
Hopewell, West.  
Indianapolis, West.  
First Friends\*  
Second Friends\*  
Jamestown, Wil.\*  
Jericho, Ind.  
Jonesboro, Ind.\*  
Knightstown, Ind.\*  
Kokomo, Union St., West.\*  
Little Ridge, Ind.\*  
Londonderry, Wil.  
Long Beach, Cal.  
Los Angeles, Cal.  
Ludlow Falls, Ind.\*  
Marshall, West.  
Martinsville, Wil.  
Minneapolis, Iowa  
Monroe, Ind.\*  
Mooreland, Ind.  
Mooreville, West.\*

Muncie, Ind.\*  
New Castle, Ind.\*  
New Garden, Ind.  
New Garden, N. C.\*  
New Holland, Ind.  
Newport, West.  
New Salem, West.\*  
New York, N. Y.  
Noblesville, West.\*  
North Holtville, Cal.  
Ogden, Wil.  
Pasadena, Cal.  
Peaceful Valley, Ind.  
Plainfield, West.\*  
Pleasant Grove, West.  
Poplar Run, Ind.\*  
Portland, Ind.  
Poughkeepsie, N. Y.  
Rafter Chapel, Wil.  
Randlemore, N. C.\*  
Reserve, West.\*  
Rich Square, Ind.\*  
Richmond, Balt.\*  
Ridgefarm, West.\*  
Rush Creek-Tangier, West.  
Russiaville, West.\*  
Sand Creek-Azalia, West.  
Sandwich, N. Eng.  
Sandy Spring, Balt.  
Scipio, N. Y.  
Shiloh, West.\*

Shirley, Ind.\*  
Somerton, Balt.\*  
Spencerville, Ind.  
Spiceland, Ind.\*  
Springfield, Wil.\*  
Spring Valley, Cal.\*  
Spring Valley, Wil.\*  
St. Mary's, Ind.\*  
Sugar Plain, West.\*  
Valley, Wil.  
Valley Mills, West.\*  
Vassalboro, N. Eng.  
Vermilion Grove, West.  
Wabash, Ind.\*  
Washington, Balt.\*  
Webster, Ind.\*  
West Elkton, Ind.\*  
Westfield, West.  
West Middleton, West.\*  
West Milton, Ind.\*  
West Newton, West.\*  
West Richmond, Ind.\*  
West Union, West.\*  
White Oak, Ind.\*  
Whittier, Cal.  
Williamsburg, Ind.\*  
Winchester, Ind.\*  
Wilmington, Wil.\*  
Winston-Salem, N. C.\*  
Worcester, N. Eng.  
Xenia, Wil.



ing would willingly desire to stand on the sidelines and watch others build, leaving its own space in the wall unprovided for. We trust it will be possible by the time of the August Yearly Meetings to report that the goal has been substantially reached. This will be the case if all meetings will act promptly in accepting their share. Since the Men's Extension Movement has undertaken to secure the California contributions, we are not at present able to give a full report. Some meetings listed have, through their members, sent in advance contributions that we thus gratefully recognize.

## EBER S. HOBSON 1878 - 1952

Eber S. Hobson, a retired Friends minister and missionary, passed away on April 5 at Sturgeon Bay, Wisconsin, after an illness of three months. He was a son of Thomas and Ann Hobson and was born in Mt. Gilead, Ohio. He served Friends pastorates in Ohio, Florida, Michigan, Oklahoma and Wisconsin. He and his wife, Martina Hobson, were missionaries to the Indians in Oklahoma under the Associated Executive Committee of Friends on Indian Affairs from 1923 to 1938.

He is survived by his wife, Martina Termansen Hobson; one son, Stanley Hobson; one daughter, Marie Hobson; three brothers, Joseph, William, and Charles, all of Ohio. The funeral was held in the Sawyer Friends Church with the pastor, Lowell Rasmussen, officiating.

I can only believe, therefore, that our people are seduced by advertising and propaganda to spend almost nine billion dollars a year on alcohol to impair the brain and put it to sleep, and only three billion a year for education to awaken the brain.

I can not believe that the Congress and the majority of the American people knowingly desire to have more and more alcoholic beverages sold, and more drunkards produced, and more and more human misery engendered; all of which are the natural consequences of the plethora of seductive advertising now being released by way of the radio, movie screen, magazines, newspapers, sign boards, and every imaginable advertising medium.

Dr. Andrew C. Ivy, Ph.D., M.D., Sc.D., Vice-President University of Illinois, Chicago, Illinois.

This is the great work of the scriptures and their service to us, that we may witness them fulfilled in us.

Robert Barclay

# Quaker Men in Action . . . . .

News of Organization and Activities of Friends Men, Edited by Merritt Murphy, Secretary, Quaker Men

A three year, \$50,000 improvement and development program at Quaker Haven Camp will be completed this year under the sponsorship of the men of Indiana and Western Yearly Meetings.

Located on Dewart Lake in northern Indiana, Quaker Haven originally was an Indiana Yearly Meeting project. Two years ago, Western Yearly Meeting was invited to join in the Camp project and Western Churchmen sponsored a drive to raise \$21,750 to buy an interest in the Camp.

Indiana Yearly Meeting promptly turned all of the purchase price back into camp improvement and development. Ten new log cabins housing from 18 to 20 young people each have been constructed, along with two bath houses, one for boys and the other for girls. A new deep well was drilled, vast improvements made in the beach and along the lake front, and a variety of greatly needed camp facilities and equipment purchased.

Under construction now is a new Meetinghouse, 40 by 60 feet, with a seating capacity of 300.

The Quaker Haven Foundation Board, which has equal representation from each of the two Yearly Meetings, is the administrative unit for the Camp under the joint ownership. Camp Manager again this year is Glenn Smith, a member of Amboy Meeting (Indiana) and a teacher in the Converse, Indiana, schools.

A member of the Foundation Board, Murvel Garner of Richmond, declared recently, "When our improvements are completed this summer we will have one of the finest religious youth camps in the state of Indiana."

Serving a steadily increasing number of Friends each year, Quaker Haven Camp stands as a monument to the Christian concern and action of the men of Indiana and Western Yearly Meetings.

\* \* \* \* \*

The Young Friends of North Carolina Yearly Meeting have joined with the North Carolina men in promoting the Central Office Project there. They have taken up the coffee-can bank idea with enthusiasm under the general direction of Byron Branson of Guilford, and are planning to report results of the bank campaigns among the young people at July Quarterly Meetings.

\* \* \* \* \*

At a recent meeting the men of Whittier Meeting (California) adopted a

project to raise \$4,000 as Whittier's share of the Central Office project. Floyd Durham, a member of the group and curator for John Hancock museum at the University of Southern California, showed movies and talked on a recent specimen hunting trip into Baja, California.

\* \* \* \* \*

More than 125 men of Western Yearly Meeting gathered at Plainfield, Indiana, April 4, for a spirited and enthusiastic mid-year meeting. President James Kellum presided at the afternoon business session. Lyle Love of New London was devotional leader and Edward Linton of Hortonville was song leader.

Murvel Garner, treasurer of the Quaker Haven Foundation Board, reported on the improvements and development at Quaker Haven Camp. Ray McCracken of Fairmount, Indiana, president of the Foundation Board, was introduced and expressed appreciation for the friendly cooperation between Indiana and Western Yearly Meetings in the Quaker Haven improvement project.

Ernest Lamb, director of the Central Office Project, reported total cash and pledges on that date of \$68,000, which he termed "not discouraging but challenging." He said about half of Western Yearly Meeting's share of \$31,250 had been received in cash and pledges with 18 local Meetings reporting 100% participation in the project, 8 Meetings partial participation, and 51 not heard from yet. He told the Western Churchmen that every local Meeting in Baltimore Yearly Meeting had contributed toward the project.

President Kellum outlined the objectives of Western Churchmen this year as encouraging the organization of local Friends men's groups and supporting the Central Office Project.

Following a banquet served by Plainfield Friends women, a quintet of men from Fairfield Quarterly Meeting sang and Percy Thomas paid tribute to the memory of Everett Newlin and his outstanding contribution to Friends as a Christian layman.

A voluntary offering of \$667.50 in cash and pledges was received for the new Meetinghouse at Quaker Haven Camp. Guest speaker of the evening was Elmer Harvey, pastor of the DePauw University Methodist church, who gave a challenging message on the subject, "The Average Christian." He

(Continued on page 170)



# On Christian Frontiers . . .

Devoted to developments in the work of peace, public morals, and social order,  
by the Five Years Meeting of Friends. Edited by Wm. Merion Scott.

## "FRIENDS, PRISONS AND PRISONERS"

By EMMET M. FRAZER

*Emmet Frazer, a member of Baltimore Yearly Meeting, is qualified to write on Friends' relationship to prisons because of his experience as head of the religious work in all the state institutions in Virginia. He is also secretary of the Friends Meeting in Richmond, Virginia, and a member of the Five Years Meeting Board on Peace and Social Concerns.*

In the earliest times, members of the Society of Friends were frequently at variance with their neighbors and as a result, were frequently in court and in prison. The experiences of Friends who were imprisoned brought to the attention of the Society, as a whole, the need for reform in the prison system. There was much brutality and very little rehabilitation. Elizabeth Fry and others spent a great deal of time visiting prisons and officials in an effort to improve the conditions which were then prevalent.

Friends of today live in a different age and under quite different circumstances. The Society of Friends has become "respectable." With the coming of this "respectability," persecution has ceased to exist and the lot of Friends is a pleasant one. The exception to this generalization is to be found in connection with our young men who, for conscience sake, have taken an absolutist position in regard to war. These young men who have gone to prison for conscience sake have again begun to interest Friends in the problems connected with prisoners and prisons.

Modern prisons and particularly those in the Federal prison system are so different from prisons in seventeenth century England that there is actually no real basis for comparison. In our prisons today, every means is used to provide for the social adjustment of the individual prisoner. He is given reasonably comfortable quarters in which to live, and the food is prepared under the direction of trained dieticians, who provide a well balanced ration (in many instances better proportioned than the meals found on our own tables). This is not to suggest that being in prison is a pleasant experience. The mere fact of incarceration makes prison life undesirable.

Friends today are asking, "What can we do to improve the prison situation?" It is not an easy question to answer. The brutalities have been abolished:

corporal punishment, improper and starvation diet, balls and chains, striped uniforms and shaved heads. One should not suppose that modern prisons are perfect but it is encouraging to note the great progress which has been made within the last twenty to twenty-five years. It is encouraging to note the increase in the number of specialists and well trained staff members to be found in our prisons. It is now possible to say that a prisoner will be given every assistance to rehabilitate himself and to make preparation to become a useful citizen. If he is in need of medical attention, that is given to him. If he is in need of education, classes are available. If he desires vocational training, it can be had. If he is in need of spiritual counsel and direction, that also, is available.

### SOCIAL ACCEPTANCE NEEDED

The one great need which is not supplied to the prisoner is social acceptance upon release. Prisoners dread the day that they must face the outside world. They build up within themselves a complex of fears based upon the lack of understanding and the lack of sympathy on the part of the general public. This lack of understanding extends into our churches almost as completely as in any other part of our social system. It is a sad commentary, but none the less true, that the average minister and the average congregation are not willing to receive a man who has just been released from prison. It is probably safe to assume that the leaders of all organized religious bodies believe that released prisoners should have a church home. Prison chaplains know that a large percent of the men who are active in religious services while incarcerated would like to have the same privilege in their home communities. If these observations are true—if the pastors, priests and rabbis want released prisoners to be actively affiliated with the religious groups in their home communities—and if the released prisoners want to be so affiliated—what is preventing this from taking place? If it is true that every pastor, priest and rabbi, believes that released prisoners should have a church home, why are not the doors of the organized religious groups thrown open to them? There are, to be sure, many reasons or at least explanations for this difference between belief and achievement. It may be somewhat like the man who was laying a sidewalk and was heard to remark, "I like children in the abstract, but not in the concrete." Some Friends will readily

admit that released prisoners should have a church home, but they are speaking to the question "in the abstract—not in the concrete." They see the need but they do not feel that the solution lies with them. They do not feel that it is necessary, wise or expedient, to invite such men to join their meetings.

If we are to be entirely fair with church leaders, we must admit that some of them have congregations which would not permit them to invite released prisoners into membership. Not too long ago a fine young church worker who was studying for full time religious service was at the same time acting as an assistant to the pastor of a prominent church in Richmond, Virginia. One of his duties was to work with the youth of the church. In this work he became aware of an area adjacent to the church which was "blighted" and whose young people were not going to any church. He began inviting young people from this area and soon one of the officials of the church came to him and said, "Your zeal for the Lord is commendable, but this church was established for the upper classes and we aim to keep it that way." Most men would not speak so directly and pointedly but many church members *feel* what that one expressed. With such a congregation, the pastor simply could not openly receive a released prisoner.

Religious leaders agree that ex-convicts should be received into *some* church, but the pattern is somewhat like our churches in the South (and in some other sections), in which fabulous budgets are raised for missions to the black men in Africa, but in which a black man in America is not welcome. School children used to like to say, "O, teacher, I like you—far away." Altogether too many otherwise devotedly religious people like prisoners—far away. We get quite emotional about brotherly love, and about all men being the children of one Heavenly Father, but we have "blind spots" which cover certain areas of human relations. Our duty to our fallen brother all too often comes in one of these.

### CHURCH PEOPLE UNINFORMED

Most church people have almost no knowledge of prisons or prisoners. They have impressions gained from newspaper cartoons and the movies, but no information. Prison chaplains are always ready to speak to interested church groups. They realize that people like to know what is done in the religious programs of our prisons. Church members are often surprised to learn that criminals attend Sunday school classes, confirmation classes, choir practice and worship services. As they learn of these religious activities, they begin to realize



## London Reflections

# Understanding the British

By George H. Gorman

that prisoners are "just like other people," and that is the message that Friends and others most need to learn. If it is possible to get across to the public generally and to church members particularly that prisoners are people—people with loves and hates, virtues and vices, hopes and despair—just like other people, we will be well on the way to removing some of the problems which we have been discussing. Furthermore, the members of our Friends Meetings need to be told that the power of God to change the lives of men is not limited by prison walls. Conversion is just as real and just as effective with a prisoner as it is with a free man. These men are no more in need of conversion than plenty of those who are still on the street. The greatest difference is that the prisoners "got caught." A chaplain told an audience that and added that if the whole truth were known about some of them, they might not be free persons. After the meeting, one man came up to talk with him and said, "You certainly are right. If everything were known about me, I know I'd be there." He was a lawyer. Seriously, one gets impatient with the "holier than thou" attitude which is sometimes expressed, but more often is felt, and not expressed openly.

It is true that released prisoners are "super-sensitive" and they are looking for a slight but it is also true that anyone who gets too close to a "cold shoulder" begins to feel the "draft" and looks for the nearest exit. Much work needs to be done before we can have large numbers of released prisoners going directly from the prison chapel to the community church. It will not be an easy task, but it is an important one and it will require the best efforts of prison chaplains and local pastors, priests and rabbis if this is to become a reality. And if the Church is to maintain a consistent position, it must consider carefully the admonition of Paul to the Galatians, "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such a one in the spirit of meekness, considering thyself, lest thou also be tempted." (Galatians 6:1.)

## POETRY CONTRIBUTORS

LUCIA TRENT, Box 2032, San Antonio 6, Texas.

VIDA R. PRIBBENOW, Box 393, Laguna Beach, California.

DOROTHY MUMFORD WILLIAMS, 147 Ridge Street, Glens Falls, New York.

I'd rather be jolly Saint Francis humming his canticle to the sun than a dour old sober-sides Quaker whose diet would appear to have been spiritual persimmons.

Thomas Kelly

BEFORE the 1937 World Conference in America, A. Neave Brayshaw met with the British representatives to talk to them about Quakerism in America and also of the way of life they might encounter on the other side of the Atlantic. After his address was over the first question was voiced by an American Friend who had slipped in at the back of the room who, among other things, said that he had learned a good deal about secular and Quaker life in America!

Much the same thought occurred to me about British life as I laid down a copy of the notes prepared in America for your representatives entitled "Some Things to Know." I was deeply impressed by the lovely and humble spirit in which it had been written. If British Friends also come in this spirit seeking to understand the viewpoint of others such as this document suggests—then certainly the Conference will start out in the right way.

## FOREIGN POLICY MISUNDERSTANDING

The passage relating to politics is of particular importance, and I was most grateful for the insight behind it. There is a good deal of misunderstanding of American Foreign Policy in this country, and an incidental result of the Conference may well be that Friends from both sides of the Atlantic will be better equipped to meet anti-American or anti-British feeling when they come across it in the future.

As I pointed out in an article to THE AMERICAN FRIEND at the time of our last General Election, a large number of British Friends would support the Labour Party, not because it is perfect, but because it is more likely to put into practice some measures Friends would welcome.

Before I visited America in 1947 I was told of the different ways of worship practiced by Friends there. I thought I understood, but when I picked up a printed order of service in a midwest Friends church I realized how far I still had to go by way of adjustment to the method of worship followed. The fear I have is that many Friends from America, who look to London Yearly Meeting as the exponents of the way of silent worship par excellence, will be bitterly disappointed on occasions when in some of our Meetings the high standard is not reached. For sometimes Friends are not obedient

to the promptings of the Spirit, and too much talking takes place.

## HELPFUL BOOKS

Books can help a good deal in the preparation of mind and spirit. The Bannisdale Press is producing an excellent Book List which is to be sent to each representative. Among many excellent new volumes is the most up-to-date edition of George Fox's Journal to be published by the Cambridge University Press. The Friends Home Service Council, in connection with the Tercentenary Committee, is to issue a guide to the 1652 country entitled *The Birthplace of Quakerism*, by Elfrida Vipont Foulds. I remember how helpful I found Dean Sperry's book on *Religion in America* in giving the general setting of American Quakerism. There has just been published a book that will give the same kind of help to Friends from America regarding this country. It is *Religion in Britain* (since 1900) by G. Stephens Spinks (Andrew Dakers Ltd.), price eighteen shillings. Our Book Centre at Friends House, Euston Road, London N.W. 1, England, can supply it. Please include an extra shilling for postage. My only criticism of it is that it does not give sufficient emphasis to the Quaker contribution, but its general picture of religious life here is excellent.

## THE WORK OF FRIENDS WORLD COMMITTEE FOR CONSULTATION

The Friends World Committee for Consultation is looking to appoint a Secretary to take office after the Oxford Conference. The World Committee (FWCC) was set up after the World Conference in Philadelphia in 1937, with the purpose of drawing together the thought and experience of Friends over the world through correspondence, visitation, conferences and literature. It has functioned through a central office, which has hitherto been in London, and two sections—the American, covering all Yearly Meetings in the Americas, with an office in Philadelphia; and the European Section, whose office was in London until 1948, when it was transferred to Copenhagen. The Committee is rarely able to meet as a whole and a great deal of its work has been carried on through sectional activities (such as conferences of European Yearly Meetings and groups, held annually



between 1930 and 1940, and occasionally since the war).

In conjunction with the American Section, the American Friends' Fellowship Council has grown up, uniting unattached Meetings in North America, and with responsibility for the Wider Quaker Fellowship. The central office has been concerned primarily with correspondence, visitors and literature, including the Yearly Meetings Calendar, Handbook and Friends World News. During and since the war the publication of literature has been undertaken by the Philadelphia office. A great deal of the exchange of thought and experience takes place on local initiative. It is the function of the FWCC and its Sections to watch, help and encourage these activities.

With the growth of concern for international relations since the war, the Committee has been asked to help in various other ways. It has become the representative body of Friends in relation to United Nations organizations, appointing representatives to UNESCO, etc. It has also considered how best to draw together the thought and concern

of Friends everywhere on the International situation. It works closely with the American Friends Service Committee and the Friends Service Council in these fields. Thus the work of FWCC, while having something of a routine nature, depends to a considerable extent on the ability of its officers and Friends associated actively with the Committee to enter with imagination into the life and service of Friends over the world and to devise means by which their thought and experience may be widened and deepened.

On the Secretary falls the responsibility for maintaining these contacts. In addition to the more or less routine matters connected with the Committee itself, and with the Sectional Committees, he or she needs to be able to keep in touch with Friends in the various Yearly Meetings, through correspondence, and to be watchful for opportunities to encourage mutual knowledge and exchange of thought. The work demands some administrative ability and also an imaginative appreciation of the thought and experience of groups of Friends with different backgrounds, and

an understanding of the ways in which our Quaker faith expresses itself. Friends interested in and concerned for this work should write to: The Secretary, Friends World Committee for Consultation, Friends House, Euston Road, London, N.W. 1, England.

Communism is a leaf torn from the book of Christianity—a leaf torn and misread. Democracy is another leaf from the book of Christianity, which has also, I fear, been torn out, and, whilst perhaps not misread, has certainly been half-emptied of meaning by being divorced from its Christian context and secularised; and we have obviously, for a number of generations past, been living on spiritual capital, I mean clinging to Christian practice without possessing the Christian belief—and practice unsupported by belief is a wasting asset, as we have suddenly discovered, to our dismay, in this generation.

*Christianity and Civilization*  
Toynbee

## FARM WOMAN IN SPRING

Heartbreak comes with April,  
Heartbreak comes with spring.  
Oh the swift nostalgia  
Of swallows on the wing!

Outside was windy music.  
The room was shadow-still.  
Then the small white coffin  
Was borne beyond the hill.

There have been many springtimes  
With surge of grass and leaf.  
But only one white coffin  
And one unyielding grief.

LUCIA TRENT

## FIRST GRIEF

She stands there sheathed in her crushing grief  
As a tree is sheathed in ice.  
She cannot guard the flame of his life  
With hands of her sacrifice.

A cold wind blows, a cold wind sweeps,  
His young life-flame has died.  
She stands there sheathed in her crushing grief  
And her hands hang limp at her side.

LUCIA TRENT

## BEAUTY—IN RETALIATION

The cactus blooms in desert loneliness  
Though none may pass that way to see or care;  
It braves the fiery sun, the sand and wind,—  
Then lifts a gorgeous flower for them to share.

VIDA R. PRIBBENOW

## SONG FOR DARK NIGHTS

A love that winds endless around us is flowing,  
A garment around us when dark winds are blowing  
The ice-sullen pools,  
A love that encircles, a warm wave translucent  
Enfolds us in motion, its fluid hue blent  
With quintillion jewels.

This love is the secret, multiple power  
That raises endurance to compass the hour  
Of infinite evil.  
Its language increases the loaves and the fishes  
Beyond comprehension; its ultimate wishes  
Breathe peace, indivisible.

Though its heart be the beggar who shelters the terror.  
The outcast unsanctioned, in council the sharer  
Now held in derision,  
Still its act knows dominion over close buzzards, flying  
Their ominous spirals to hasten the dying  
Of all the mind's vision.

This love is horizon, yet nucleus-forming,  
The gold-throated crocus hidden under the storming  
Whose growth is immortal.  
Its shape roofs green domicile over all lovers;  
Constant in death, its presence discovers  
The end is the portal.

Whatever may happen, my children, I leave you  
A homeland whose voices can never deceive you,  
Whose learning is spirit.  
When the sightless betray you, this be your sureness:  
Love is the river that springs in wild pureness  
Deep under our desert.

DOROTHY MUMFORD WILLIAMS



# The Sunday School Lesson

Prepared by RUSSELL E. REES

For June 1 Christ's Standard  
of Moral Purity

Exodus 20:14, Matthew 5:8, 13-16, 27-32  
Mark 10:2-9, Luke 2:40

It is necessary, first of all, to be sure that the meaning of this commandment is clear. Adultery is by definition, marital infidelity, disloyalty of husband or wife to the marriage partner. There are many other prohibitions in regard to sexual behavior in the Old Testament, but it is well to limit this commandment to its basic meaning.

In the form given here, the commandment is related to two others, the one regarding the family, and the one regarding the sacredness of persons. Adultery is condemned because it strikes at the solidarity of the family. It is infidelity of husband or wife which is here spoken against, and infidelity is wrong on at least three counts. It violates the rights of the other party in marriage; it does not properly respect the person with whom the sin is committed; and it ultimately holds in dishonor the body and so the total personality of the individual sinning.

The attitude of Jesus is much wider and more encompassing than the Mosaic prohibition. While he assumes that adultery is evil, he pushes far past that and speaks against lust. Now lust is "sensuous desire." While the commandment condemns the act of infidelity, Jesus points out the evil in the attitude, the inward tendency toward evil shown in the mental attitude. In this, as much as anything Jesus shows his superiority to the Mosaic law. Evil is not merely in the overt act, evil is also in the intention, the desire, the "inward parts" of man.

The lesson connects the commandment with the question of divorce, for divorce also strikes at family solidarity. The basis for divorce in Deuteronomy 24:1 is far different from the New Testament basis in Matthew 5:32. And it is especially significant that it is remarriage rather than divorce itself which is primarily condemned by the words of Jesus. Marriage was not just a legal covenant, but a spiritual unity, one in the sight of God, and accomplished by God's help (Mark 10:9), and to break that unity was to do violence to God's act in unifying the two lives. One need not be a Freudian and accept the whole conclusion of Freud regarding the sexual impulses to recognize that very great importance of sex in the life of man. The perversion of

sex is mixed up with nearly every crime in the world. From crooked ward politics to international war, perversion plays its part. Alcoholism and dope addiction, petty thievery, political bribery, organized gangsterism all touch the misuse of sex at some point. The uncontrolled passions of men and women are closely connected with social and personal disintegration, and the disciplined life must begin at home, within the person, if a good society is to be built.

The mature statement of meaning however is another of the beatitudes, when Jesus said, "Blessed are the pure in heart, for they shall see God." There are many negative reasons for prohibiting immorality, but the positive one is here put forth. The true vision of life, the clear inward perception of truth, the firsthand knowledge of God comes only to those who are free, not only from outward contamination but from inward evil as well.

## Questions:

1. In what ways is society responsible for some of the perversions of men and women today?
2. How should the church extend its program of education in this area? Suggest a practical program for a local Meeting.

For June 8—Persons and Property  
Exodus 20:15, Luke 16:1-12

Even the most primitive societies have some regulation regarding the rights of property. "Thou shalt not steal" is almost as universal a rule as any you can think of. The penalties may be different in different countries, but the principle is recognized very widely. What constitutes personal property may be interpreted differently in Russia and the United States, but it is sure that some recognition of the principle is insisted upon, and that violations are punishable in some way.

A stable society requires some such regulation. Just to suppose the ridiculous, imagine a society in which anyone was free to take what he wanted regardless of whose it was or who had worked to create it. That would mean that the strong might take all. Some of the western communities lived by that rule in earlier days. But the marks of coming civilization were laws, respecting many things, but especially laws in regard to property rights and human rights.

It is sometimes intimated today that there is a dilemma here, and that we

are forced to choose between property and human rights. Now make no mistake about it, people do sometimes make that choice, and show a far greater concern for property than for persons. The truth is that such a choice usually ends up by causing us to lose both rights. Irreverence for persons and irreverence for property are often just the first and second steps in a general decline of respect for everything except one's own personal desires.

As usual, Jesus was not content to take things at too much their face value, insisting upon probing deeper into the meaning of both persons and property. Miserliness and extreme greed are not true respect for property. There are some things that property can do, but there is no proof that things alone ever made anyone happy. There is much evidence that things make people unhappy. King Midas, and the man with larger barns in Jesus' story both indicate the same conclusion.

When the "love of money" causes a man to be unforgiving, thus obscuring the real virtues of living, they do not produce either happiness or health. Let us be just as frank to say though that the love of poverty does not necessarily make people happy. Some poverty is really nothing but a disrespect for the creation which God has made for the service of mankind. To squander the resources, to be poor stewards, to abuse the good earth, are sins against the generosity and loving kindness of God.

We should not forget, however, that there came a time in the life of Jesus when he became very provoked with the way in which people made money, and the way they prostituted even the sacred things of religion to take from their neighbors. You cannot get away from the fact of the cleansing of the Temple. It is silly to use this incident as an excuse for war, but you cannot write away the fact that this is the nearest we ever come to seeing Jesus angry. He did drive the cattle out of the court yard and turn over the tables of the money changers. When greed so blinds us that we use religion as an excuse for inhumanity to man, then indeed it has become dangerous. Against this even the Master spoke with white heat.

## Questions:

1. Where are men tempted to steal today? Income tax? Personal property tax? Not giving a day's work for a day's pay?
2. Why is stealing really wrong, because it violates property rights, or because it violates something within the life of the one who steals?

Lesson based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.



# Friendly Life — Far and Near

The leading picture article in *Today*, the Sunday magazine of *The Philadelphia Inquirer*, for April 20 featured the Friends World Conference and the American Friends Service Committee in a three page article entitled "Friends Indeed."

Donald Spitler, Superintendent of California Yearly Meeting, held a series of special meetings at the Marion Friends Meeting, Marion, Indiana, April 13-20. Services were held each evening except Saturday. Song leaders during the special services were Eugene and Ivetta Cockrell, students of Marion College.

The Valley Mills Meeting in Indiana is one of 200 churches participating in a National Council of Churches survey to find the effectiveness of local church activities for young people. It was chosen as a representative Meeting of Western Yearly Meeting. Harold Smuck, pastor of the Meeting, is conducting the survey.

Errol T. Elliott conducted a week of pre-Easter services at the Friends Meeting at Amboy, Indiana in April. His general theme for the series of meetings was "Christ—Our Light."

Eleanor W. Taber, a Friend of New York City and author of a recent series of articles in *THE AMERICAN FRIEND* on "Quaker Building and Builders," will leave for Europe on May 16, with the expectation of attending London and France Yearly Meetings. She will also attend the Friends World Conference at Oxford.

Mary A. J. Ballard of Whittier, California, visited the annual sessions of the American Friends Board of Missions held in Richmond during April. She is a daughter of the first secretary of the American Friends Board of Foreign Missions, Mahalah Jay, and the mother-in-law of another secretary, Jay Willis Beede.

A committee of Pennsylvania Friends, joining with a committee of the American Civil Liberties Union, will explore the possibility of court action to test the constitutionality of Pennsylvania's new loyalty oath that is compulsory for all public employees. Three Friends have been dismissed from public positions for refusing, on religious grounds, to sign the oath. They are: Helen H. Corson of West Chester, who had been employed with the Chester County Board of Public Assistance since 1937;

Eugene Leroy Mercer, Jr., a teacher in the Millville, Pa., public school; and Paul W. Goulding, a teacher for nine years at Nazareth High School near Bethlehem, Pa.

Annice Carter of Russiaville, Indiana, will succeed Mary Kelly Farquhar of Wilmington, Ohio, as Editor of the *Friends Missionary Advocate*. Annice Carter has been serving as secretary of the Adult Missionary Education Department of the United Society of Friends Women. The *Advocate* is the official organ of the U.S.F.W.

Helen Kindal, Friends Missionary to Africa, arrived in New York on April 21 together with her two daughters and mother for observation and an eventual operation at Mount Sinai Hospital there. Friends regret deeply the serious condition which she is suffering. Her husband, Ersal Kindal, and son were to arrive from Africa on April 28.

Harold Walker has accepted a call to the University Friends Meeting of Wichita, Kansas, to serve as their pastor. He and Ethel Walker will assume duties there in September. Harold Walker, a graduate of Hartford, has been studying on a scholarship at Edinburgh University in Scotland during the past two years. He previously served the Meetings at East Whittier, California, and Worcester, Massachusetts.

Laurence and Lucille Pickard of Friends Council House Mission in Oklahoma asked several months ago through *THE AMERICAN FRIEND* for the loan of a loom to the Ladies Aid of the Mission. A floor loom and a table loom came from Whittier, California; another floor loom came from McCloud, Oklahoma; an old loom came from an attic near Bloomington, Indiana; and the Pickards were able to buy another old table loom in Tennessee. Four instructors from Friends University gave weaving lessons during a three day weaving school to the Ladies Aid of Seneca Council.

The annual Mid-year Conference of the United Society of Friends Women in Western Yearly Meeting was held at the Union Street Meetinghouse in Kokomo, Indiana, on April 29. Milley Chapman and Christina Jones spoke to the sessions. Milley Chapman, an Earlham College graduate, was in Japan for three years as an exchange teacher. During the past year she has served as a speaker with the Friends Committee

on National Legislation. Christina Jones, with her husband, A. Willard Jones, has served for many years at the Friends Boys School in Ramallah, Jordan.

Friends Service Unit people who worked in France during 1917 and 1918 plan a reunion meeting with British "War Vic" workers in London the weekend of the Oxford Conference. Any Americans who would like to attend this meeting should inform Floyd Schmoie, 13434 40 N. E., Seattle 55, Washington, who will send them more information on the meeting.

A three-man committee composed of Donald McNichols, Dean of the college; Paul Mills, instructor in Bible; and Harlow Ankeny, director of public relations, has been named by the Board of George Fox College to assume the administrative duties of the college on May 30, if no successor to Paul E. Parker, who recently resigned, has been appointed by that time.

Kathleen Londsedale, an English Friend who was a member of the British Friends mission to Russia last summer, spent several weeks in this country recently. A Professor of Chemistry at London University and a Fellow of the Royal Society, she was in Cambridge for some scientific work at the Massachusetts Institute of Technology. While here, she spoke to a number of Friends groups on "The Mission to Moscow."

Henry and Alma Cox, former missionaries in Cuba, were the guest speakers at the March meeting of the Women's Society of the Friends Church in Pasadena, California. They told of their present work with the Mexican people in and near Whittier, California. This work was begun fifty years ago in a part of West Whittier known as Jimtown. Pastoral work is done through small groups in the homes, whereby sanitation and reading are taught as well as religion.

Under the able service of Mercy Bailey and Parvin and Cornelia Bond, Quaker Hill played well the part of host to many groups of Friends during the recent annual meetings (reported elsewhere.) On the ample grounds of Quaker Hill, with its carpet of spring grass and its budding trees, the meetings felt a sense of refreshment interspersed with the long hours of meeting. Quaker Hill has proved to be a



important center for committees and conferences. Parvin and Cornelia Bond, ministers of the Friends Meeting at West Elkton, Ohio, assisted at Quaker Hill temporarily during the April meetings.

\* \* \* \*

The Pendle Hill Summer Term, to be held from June 25 to July 23, offers worship, study and rest in a group of sixty persons living cooperatively. The courses offered include Early Christianity, taught by Henry J. Cadbury; The Asian Ferment, with Amiya Chakravarty; The Religion of the Society of Friends, with Howard H. Brinton; and The Dynamics of Society, with Ralph Rose, Dorothy Day and others. Board, room and tuition for the summer term will be \$140.

\* \* \* \*

An Arizona-New Mexico Friends Retreat will be held June 6-8 at Greer, Arizona, at "Heart-to-Heart Lodge," a location near Montlure Presbyterian Camp where last year's retreat was held. Cost of lodging will be \$3.00 per person, bedding unfurnished. Meals will be pro-rated in accordance with cost. Present plans call for the first meal at 6:00 p.m. June 6, with the final dinner at noon on Sunday, June 8. For further information, write the Registrar, Cleo Cox, 729 East Pierce, Phoenix, Arizona.

## Friendly Fellowship

DES MOINES, IOWA—Beginning April 1, First Friends Meeting in Des Moines held a week of cottage prayer meetings in the homes of various members of the Meeting. On Sunday, April 6, Orval Cox, Yearly Meeting Superintendent, began a series of evening meetings which continued through April 11. His vital messages given in love brought to a successful conclusion the program begun in February under the capable leadership of Harold Tollefson, which was planned to enrich and revitalize the spiritual life of the Meeting. The sunrise Easter service followed by a breakfast was well attended. Beautiful new folding tables and chairs added much to the breakfast. The choir under the able direction of Ardelia Betts with Louise Michener at the organ rendered appropriate music for the sunrise service as well as for the eleven o'clock Meeting for Worship.

Minnie H. Zelliot

\* \* \* \*

BERKELEY, CALIFORNIA—Raymond L. Cramer, pastor of the East Whittier Meeting, addressed the congregation of the Friends Memorial Church of Berkeley, California, nightly for the week of March 23-30. His sermons were the special feature of a pre-Easter worship program. Nulah Cramer illustrated

talks on India with slides taken in missions there. The message the Cramers brought proved to be a great inspiration to Berkeley Friends.

Howard Willits Cope, pastor of the Friends Memorial Church, welcomed thirty new members into the meeting on Easter Sunday.

Frances Buskirk

\* \* \* \*

CHICAGO, ILLINOIS — The children of the primary department at Chicago Friends Meeting, 108th and Artesian Ave., gave a program of songs and recitations recently, and a moving picture was shown on the theme, "They Shall Rise Again." Easter at Chicago Friends was observed with appropriate exercises. In the Sunday School, Irma S. Kimmell led the Devotion with a special reading from a book by Florence Kingsley entitled *The Man Who Opened Eyes*—Jesus Christ, who came healing the sick, the lepers, the blind, and opening the eyes and the heart of mankind to the deep, spiritual meaning of salvation, then and now. Russell Rees, the pastor, brought the morning message, and music was acceptably furnished by a choir of young people. "Easter brings us hope. Because we have hope, we have faith, and because of faith we can walk with God even in the dark."

Emma Hill Hadley

\* \* \* \*

COLUMBUS, OHIO — In April, thirty-two Friends from churches in Indiana visited the Friends Rescue Home in Columbus, Ohio. Luther Addington, pastor at Poplar Run, his wife, and Mrs. John Randolph, wife of the pastor at Farmland, were among these guests. The group chartered a bus and made it a sight-seeing tour, with their main object the visitation of the Rescue Home. The Friends Rescue Home is a home for unwed mothers maintained by Ohio Yearly Meeting of Friends in Columbus, Ohio. The 47th anniversary of the founding of the Home by Evangeline Reams will be observed with special services and open house on May 22. Friends are invited to spend the day at the Home.

H. L. Haldy

\* \* \* \*

OSKALOOSA, IOWA — College Avenue Friends Church welcomed ten new members during the Easter service, eight of whom participated in a preparation class led by the pastor, Lela Gordon. The church choir, under the direction of Richard Chambers of William Penn College, furnished inspiring music. The Easter offering for the United Budget was \$224, most of which came from non-resident members, showing their interest in the mission work of the church.

Following a recent church family night dinner, President Charles S. Ball showed pictures presenting the interest, the need and future plans of William Penn College. Charles O. Whitely gave an illustrated lecture on Stewardship during the prayer meeting hour recently. A large delegation from the Women's Society attended the all-day Missionary Conference of women Friends of Iowa Yearly Meeting held at Le Grand in April. They were deeply moved by the messages of Willard and Christina Jones from Palestine and Mabel Hawthorne from Africa. Plans are being made for the Daily Vacation Bible School scheduled to be held during the first two weeks in June. Beverly Hooten, a 1952 graduate of William Penn College, will be supervisor of the school. Children from the North H Street Sunday School will be included in the College Avenue Friends group.

Florence N. Hanson

\* \* \* \*

LEGRAND, IOWA—The Women's Missionary Union of Iowa Yearly Meeting of Friends met in their Spring Conference at LeGrand, Iowa, on April 18, 1952, with Versa Harvey, President, in charge. The theme of the conference was "Our Stewardship." Workshops were conducted as follows: Treasurers, Blanche A. Conover; Literature, Naomi Olsen; Peace, Margaret Michener; Stewardship, Esther Figgins; Christian Service, Reva Stellrecht; and Youth and Children, Ruthe Hargrave. Blanche A. Conover is the Treasurer of the Yearly Meeting W.M.U., and each of the other workshop leaders is Secretary of the Department which she presented in her workshop. Missionaries in attendance included Mabel Hawthorne of Africa, and Willard and Christina Jones of Ramallah. Each presented interesting and inspiring information regarding the work in their respective fields. Dr. Worthy A. Spring, pastor of New Providence Friends Church, addressed the group on the subject, "Women are Stewards." His address was most challenging. Helen Knight of Pleasant Ridge led the congregational singing, which was accompanied by the organist and the pianist of LeGrand Church.

Devotional leaders were Maxine Beane, President of the LeGrand Society, in the morning session, and Sabron Reynolds of Earlham in the afternoon session. A special offering of \$147.00 was received at the morning session to provide a set of World Book Encyclopedia for the use of Mabel Hawthorne in the school she is conducting for the children of our missionaries on the African field. The afternoon offering of \$103.00 went into the general fund. A special "box" for voluntary



contributions to help with the deficit Lela Mills reported on funds for transporting our gifts of clothing, bandages, etc., to their destination, yielded over \$11.00.

A special tribute was given LeGrand Church and Missionary Society for the wonderful way they anticipated and met every physical need of the conference. It was a real inspiration to meet in their new church, which had been dedicated only a few week before, and to enjoy the wonderful hospitality which was extended throughout the day. Edward and Irma Morris are the pastors, and Maxine Beane is President of the Women's Missionary Society.

More than two-hundred-fifty delegates were in attendance, exceeding by almost one hundred any previous such conference in Iowa Yearly Meeting. There was fine fellowship, and wonderful cooperation throughout the day, and many expressions of the blessing and inspiration received, were heard, as delegates prepared for their homeward journey. The presence of the Master was felt in every activity of the day, and under His guidance, the Women of Iowa Yearly Meeting W.M.U. look forward to better service for Him because of the rich blessings received during the Spring Conference.

Versa R. Harvey

## QUAKER MEN IN ACTION

(Continued from page 163)

declared that persons who make a significant contribution in the world today are going to do something far better than the average.

\* \* \* \*

It wasn't solely a men's project but by the very nature of the program it was necessary for the men to assume much of the responsibility for a "Lord's Acre" campaign that proved very successful for Farmington Meeting (New York).

The Meeting, located in a rural area, purchased 16 heifers and different members cared for and fed them. When they were marketed the Meeting realized a profit of \$854.82.

One member cared for some pigs

which the Meeting purchased while other members donated a few bushels of corn each. When the hogs were marketed the Meeting marked up a profit of \$147.92. Some farmers grew beans, which added \$165 to the Meeting's fund. Others grew turkeys, fruit and vegetables and these were used for a special dinner where nearly four hundred people were served at profit of \$347.38.

The total net profit of Farmington's "Lord's Acre" project last year was \$1623.74—a splendid example of Christian stewardship and a vivid illustration of the unbelievable things which can be accomplished when men put their faith to work and translate their Christian concerns into action.

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## BIRTHS

CHARLIER — To Joe and Doris Davis Charlier, a son, Frank Ellis, on March 19, at Marshalltown, Iowa.

GRIFFITH—To John and Reva Standing Griffith, a son, Jonathan, on April 20, at Indianola, Iowa.

PULLEN — To Norman and Margaret Martin Pullen, a son, William Clifford, on April 5, at Muncie, Indiana.

SCROGGINS — To Raymond and Jean Cadwallader Scroggins, a son, Stephen Rayburn, on February 8, at Cincinnati, Ohio.

TAYLOR—To Richard and Sadie Taylor, a daughter, Karla Terese, on April 18, at Minneapolis, Minnesota.

## MARRIAGES

ADAMS-WESNER—Mildred L. Wesner, daughter of Stacy E. and Ethel Wesner of Carmel, Indiana, to Gerald L. Adams, son of Noel L. and Grace Adams of Carmel, on April 6, in the Carmel Friends Meetinghouse, with Stacy E. Wesner officiating. The couple is at home in Decatur, Illinois.

CECHVALA-SIMKIN — Margaret Ruth Simkin, daughter of Robert L. and Margaret T. Simkin of Los Angeles, California, to Alphonse A. Cechvala, son of Frank and Mary Cechvala of Dayton, Ohio, on February 10, at Los Angeles, California.

HENDERS-WILSON—Caroline Ruth Wilson, daughter of Fred R. and Pauline Wilson of Muncie, Indiana, to William Robert Henders, son of Mr. and Mrs. Robert Franklin Henders of Springfield, Ohio, on April 10, at Friends Memorial Church in Muncie, Indiana, with Robert M. Jones officiating.

MORRIS-MCDUFFEE—Helen McDuffee, daughter of Mr. and Mrs. Robert McDuffee of Markleville, Indiana, to John W. Morris, son of Rev. and Mrs. Myron Morris of Carmel, Indiana, on April 11, in the Carmel Friends Meetinghouse, Myron Morris officiating. The couple is at home in Indianapolis.

SPINDLER-MCCRACKEN—Victorine McCracken, daughter of Luther and Grace McCracken of Fairfield, Iowa, to Dale Spindler of Holyoke, Colorado, on April 10, at the First Baptist Church, Holyoke, Colorado, Robert Spindler officiating.

## WEDDING ANNIVERSARIES

PITTENGER—On Sunday, March 30, at Muncie, Indiana, Samuel and Josephine Pittenger celebrated the fiftieth anniversary of their marriage. Their home was beautifully decorated with yellow flowers and many friends of Friends Memorial Church called on them.

STANLEY — On Sunday afternoon, March 23, over a hundred friends and relatives called on Clayton and Effie Stanley of Des Moines, Iowa, to help them celebrate their fifty-sixth wedding anniversary. Many expressed their deep appreciation of these worthy people who have been active and faithful members of First Friends Meeting in Des Moines for over fifty years.

## DEATHS

BRANSON—Miriam Negus Branson, on April 17, at her home in West Branch, reaching the age of ninety-five. She was a birthright member of Friends and a life-time member of the Women's Christian Temperance Union. Her six



children are all living: Hervey Branson of Glendale, California; Ethel Tatum of Oskaloosa, Iowa; Ada Millett, Luella Davis, Belva Austin and Ralph Branson of West Branch, Iowa.

**CLARK**—Ada Elliott Clark, a member of one of Vermilion County's (Illinois) pioneer families and wife of Oliver Perry Clark, on Monday, April 7, 1952, at the family residence in Georgetown, Illinois. As long as health permitted, she was an active member of the Friends Church of Georgetown, serving as clerk of the Georgetown Monthly Meeting for 23 years, as president of the Missionary Society, and in many other capacities. She was born January 9, 1868, near Ridgefarm, Illinois, one of nine children of John and Sarah Mendenhall Elliott. She was the last surviving member of that family. She was graduated from the Vermilion Academy, Vermilion Grove, Illinois, and was married August 4, 1892, to Oliver Perry Clark, who survives. They celebrated their 59th wedding anniversary last August. They had lived in their present home since February, 1906. Surviving with the husband are six children: Ruth Black of Springfield, Ill.; Zola Little, Cleveland, Ohio; Iola Hagan, Atlanta, Georgia; Elma and Mary Clark, at home; and Oren P. Clark of Gary, West Virginia. A son, Attorney John E. Clark, preceded her in death, January 3, 1939. She is survived also by 11 grandchildren. Services were held at the Friends Church in Georgetown, April 10. Russell E. Rees, Chicago, a nephew, officiated, assisted by Russell Burkett, pastor of the local church, and Mary Hiatt of Watseka, former pastor.

**FRANKL**—Gerd Siegfried Frankl, in April, at Cincinnati, Ohio. A member of Cincinnati Friends Meeting, he was born in Berlin, Germany, in 1926. When a small boy, he and his family moved to Ireland before coming to the United States in 1948. He attended a Friends Academy in Ireland, and was a mem-

ber of the Cincinnati Meeting for three and a half years. He will be remembered for his ability to love and to put aside resentments and disappointments, for his quiet and constant sense of humour and for his stand for peace. He is survived by his parents, Bernard and Margarete Frankl, and by a brother, Heinz. Memorial services were held with Eugene Kreves officiating. Burial was in the Friends Plot of Spring Grove Cemetery, Cincinnati.

**GARRISON** — Peter L. Garrison, on March 9, in Muncie, Indiana, aged seventy-six. He was a member of Friends Memorial Church at Muncie, Indiana. He is survived by his widow, Mary Ethel; a daughter, Mary Louisa Cain of Richmond; and a grandson, Donald, of Richmond. Services were conducted by Robert M. Jones.

**HOSKINS**—Otis W. Hoskins, on April 4, at Oskaloosa, Iowa. The son of Joseph and Mary Turner Hoskins, he was born on October 31, 1882. Surviving are three sons, Joseph, Ellis and Moses. Funeral services were held at College Avenue Friends Church with Lela Gordon in charge.

## FRIENDS SECRETARY

The Friends World Committee for Consultation is looking to appoint a Secretary who will take office after the Oxford Conference. The Work demands some administrative ability and imaginative appreciation of the thought and experience of groups of Friends with very different backgrounds. It is not yet known whether the office will remain in London or be moved to Europe or America. Friends concerned for this work should write to the Secretary, Friends World Committee for Consultation, Friends House, Euston Road, London, N. W. 1, England, for further information or with a statement of their interest and experience. It is requested that enquiries and applications may be received by 1st July, 1952.

## LOCAL MEETING DIRECTORY

### ALHAMBRA, CALIFORNIA

Alhambra Friends Community Church, 1209 South 7th Street. A fully graded program of worship, study, fellowship and service. Sunday 9:30; 10:10; 11:00 a.m. and 7:00 p.m. Also mid-week services Wednesday, 7:30 p.m.

### ANDERSON, INDIANA

First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30; Prayer Meeting, Wednesday 7:30 p. m. Raymond V. Becker, Pastor. Phone 2-8763.

### BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock; Evening service, 6:30. Howard W. Cope, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As.—Ashberry).

### BROOKLYN, NEW YORK

Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m.; Divine Worship 11:00 a.m.; Thursdays 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

### CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. George A. Selleck, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.

### CHICAGO, ILLINOIS

Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2735.

Evanson Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois, phone University 4-8511 or Skokie 8157.

The 57th Street Meeting of all Friends. Sunday worship hour 11 a.m. at International House, 1414 E. 59th Street. Monthly Meeting (following 6 p.m. cafeteria supper there) every first Friday. Phone FAirfax 4-8200.

### CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take car 55 or 78 to University Ave., walk east three blocks. Bible School, 9:45; Meeting for Worship, 11 a.m. Vivian Schneider, clerk, 26 Lakewood, UN 6447. Eugene Kreves, pastor, 2805 Digby Ave., Phone PL 8911.

### CITRUS HEIGHTS, CALIFORNIA

Friends Community Church, 7600 Old Auburn Rd., one-fourth mile east of Highway 99E and 40, between Sacramento and Roseville. Sunday School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., C. E. 6:30 p.m. Glen Rinard, Minister. Phone Roseville 162F11.

### DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School, 9:45 a.m. Lloyd Hinshaw, Minister.

### DES MOINES, IOWA

First Friends, East 13th and Lyon Streets, unprogrammed meeting, 8:30 a.m.; Church School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Herbert D. Pettengill, Jr., minister, Phone 6-5735.

### DETROIT, MICHIGAN

First Friends, 9640 Sorrento. S. S. 10 a.m. Worship 11 a.m. For information write or call Mrs. Bruce Douglas, 18066 Warrington Drive, Detroit 21, Mich.

Detroit Friends Meeting, unprogrammed. Meeting for worship 11:00 a.m. each First Day in Room 2, 616 W. Hancock, Detroit. Visitors phone Townsend 5-4036.

### GREENSBORO, NORTH CAROLINA

Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship. O. Herschel Folger, Minister.

### HARTFORD, CONNECTICUT

Meeting for Worship and First Day School, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

### HIGH POINT, NORTH CAROLINA

Central Friends Meeting, South Main and Commerce. Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

### INDIANAPOLIS, INDIANA

First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church 10:45. Herbert Huffman, Minister, Geraldine H. Moorman, Assistant Minister.

### KANSAS CITY, MISSOURI

Penn Valley Meeting of Friends each Sunday 6 p.m. at 306 W. 39th. Visiting Friends always welcome.

### LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service, 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Kenneth Pickering, 620 E. 9th St., Minister.

### LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:00 p.m., Verl D. Lindley, Minister, Richmond 70716.



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Friends Meetinghouse, corner Friend and Silsbee Streets. Bible School at 9:45 a.m., Worship at 11 a.m. W. Carlton Jones, Minister. LY 57905.

#### MINNEAPOLIS, MINNESOTA

Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, minister, 4445 Washburn Avenue South. Phone WH 9675.

#### MONTREAL, QUEBEC, CANADA

Meeting for worship every first day, 11:00 a.m., at Presbyterian College, 3485 McTavish Street.

#### MOORESVILLE, INDIANA

Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Mid-Week Meeting, Thursday, 7:30 p.m. Albert F. Bohnert, Pastor. Phone 194.

#### MUNCIE, INDIANA

Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends' Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

#### NEW BEDFORD, MASSACHUSETTS

Friends Meeting, 83 Spring Street. Meeting for worship, 11 a.m. Bible Study, 12 noon. Charles W. Mesner, Minister, 29 Tremont Street. Phone 47447.

#### NEWBERG, OREGON

Friends Church, College St., at 3rd, phone 381. Carl D. Byrd, Pastor, 215 College. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

#### NEW HAVEN, CONNECTICUT

Meeting for Worship each First-day, 9:45 a.m. in the Common Room of Dwight Hall, Yale University. E. Wight Bakke, Clerk. Telephone 3-1639.

#### NEW YORK, N. Y.

The United Meetings for Worship of 20th Street and 15th Street Friends will be held at 144 East 20th Street, New York City, from May 4th to September 30th, 1952, at 11:00 a.m.

#### PASADENA, CALIFORNIA

First Friends Church, 2540 E. Orange Grove Avenue. 9:45 a.m., Church School; 11:00 a.m., Meeting for Worship; 6:30 p.m., Youth Fellowship; Mid-Week Service, Wednesday, 7:30 p.m. Elmer Howard Brown, minister, phones Sy 6-3372, Sy 6-7369.

#### PHOENIX, ARIZONA

Meeting for Worship at 4050 North 2nd Street each Sunday at 11:00 a.m.; Ruth Randall, Clerk, P. O. Box 7143.

#### PORTLAND, OREGON

First Friends Church, S.E. 35th Ave. and Main St.; Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to S.E. 35th Place. Charles A. Beals, Minister, Phone Filmore 3107.

#### SCARSDALE, NEW YORK

United Meeting for Worship and First-day School, First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Charles A. Perera, 9 Hathaway Road, Scarsdale, New York.

#### SEATTLE, WASHINGTON

Friends' Memorial, E. 80th St. and 24th Ave., N.E. Sunday School 9:45 and Worship 11:00 a.m. Take "22" Roosevelt 80th St. bus. Milo C. Ross minister, VErmont 3579.

University Friends Meeting, 3959 15th Ave., N.E., Phone Melrose 0502 or Melrose 9867. Religious discussion 10:00 a.m. Meeting for Worship 11:00 a.m.

#### SHREWSBURY, NEW JERSEY

Meeting for worship, 11 a.m.; First Day School, 10 a.m., in the Meetinghouse, corner Broad St. and Sycamore Ave. For information contact Edna Carpenter, 55 New York Ave., Ocean Grove. Telephone Asbury Park 2-1197-J.

#### TUCSON, ARIZONA

Friends Meeting, 129 N. Warren Ave.; worship, First Days at 11 a.m. For information write 2221 E. 2nd St. Phone 5-1139.

#### WASHINGTON, DISTRICT OF COLUMBIA

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30.

#### WHITTIER, CALIFORNIA

First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting, 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 11:00 a.m.; Christian Endeavors and Groups, 7:30 p.m. Office address, 310 E. Philadelphia St. W. Oscar O. Marshburn, Clerk; Robert E. Cope, Minister. Phone 43-467.

#### WICHITA, KANSAS

University Friends, University Ave. at Glenn. Church School, 9:45 a.m. Worship, 11 a.m., 7:30 p.m. Youth Groups, 6:30 p.m. Prayer, Wednesday, 7:30 p.m. Lloyd Cressman, Interim Minister. Rita Stogsdill, Associate Pastor. Dial 2-3373.

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Well have we learned what man is and great the wonders of his work. Little do we know who he is, our neighbor on earth, or why.

Having conquered space and time, we find that is not enough. However and wherever we can, a prime task today is to mine the deepest and richest and most satisfying vein of all—man's relation to man and to God.

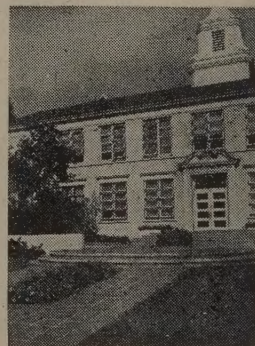
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